

Sabbath School.

BIBLE LESSONS.

FROM THE JOURNALS SELECT NOTES.

First Quarter. Lesson 10.—March 9. Acts 24: 10-27.

PAUL BEFORE FELIX.

GOLDEN TEXT.

A conscience void of offence toward God and toward men.—Acts 24: 16.

10. Answered.—There is scarcely a more striking contrast in the records of oratory than that between the fulsome harangue of the hired advocate Tertullus, and the manly simplicity of Paul's defence. Forasmuch as I know, etc.—St. Paul made the opening of his speech complimentary without falling into flattery.

11. Because that thou mayest understand.—Rather, "cannot easily ascertain by inquiry." From the shortness of his stay in Jerusalem, any offence committed there must have been recent. I went up to Jerusalem for to worship.—He went on purpose to worship. Was it likely that he would try to profane the temple or excite sedition?

12. They neither found me in the temple.—The answer traverses all parts of the indictment. He had not even entered into a discussion in the temple. He had not even gathered a crowd around him in any part of the city. Disputing.—Publicly discussing and arguing his peculiar views. Neither raising up the people.—For the crowd was gathered by the Jews, not by Paul.

13. Neither can they prove the things.—This particular and emphatic denial he enforces by a challenge, to his accusers there present, to produce proof of this, their only criminal charge against him.

14. His answer to the charge of HERESY. But this I confess to thee.—Paul now comes to the second charge to be his ringleader of the sect of the Nazarenes (ver. 5). Heat once admits that he did belong to this so-called sect; but at the same time maintains that by doing so he did not relinquish the religion of his fathers.

First Answer. A confession that his way of worship seemed to the Jews to be heresy, but it was only a seeming. After the way which they call heresy.

Second Answer. So worship I the God of my fathers.—He worshipped the same God that the Jews worshipped. He was a true Jew. He had not broken the Roman law nor the Jewish by introducing a new God.

Third Answer. Believing all things which are written in the law and in the prophets.—Paul denied that in becoming a Christian or a Nazarene he had in any way apostatized from the faith of his fathers. Christianity to him was but the fulfilment of Judaism.

Fourth Answer. 15. And have hope toward God, etc.—Paul with justification refers to the belief in the resurrection as the general belief of the Jewish nation, the sceptical opinions of the Sadducees influencing only a very few, comparatively speaking.

Fifth Answer. His earnest desire to do right.

16. Herein do I also exercise myself to have always a conscience void of offence.—The rule of his life was to struggle to keep himself from sin, knowing that we shall be judged according to the deeds done in the body. Do I exercise myself.—Observe the force of the phrase I exercise myself, implying training one's self, as in an art that requires practice for its perfection (comp. 1 Cor. 9: 27; 1 John 3: 3). Toward God and men.—Paul illustrates this by his reference in the next verse to the alms (for men) and offerings (for God) which he had brought to or offered up in Jerusalem.

HIS ANSWER TO THE CHARGE OF PROFANING THE TEMPLE.

First Answer. 17. To bring alms to my nation.—How could one who came to help his people, who had spent much time and labor in collecting alms for them, be one to profane the temple they loved?

Second Answer. He came to make offerings in the temple, to worship there; how could he then wish to profane the temple?

Third Answer. An appeal to the accusers themselves as witnesses.

19. Who ought to have been here.—This also is a skilful argument on the part of the apostle, it being the

custom of the Romans not to judge a prisoner without the accusers face to face. They were not here for two reasons. (1) They had made themselves liable to punishment for attempting to kill, and for exciting a tumult. (2) Any examination of them in a court of law must have proved that they were the authors of the disturbance.

20. Let these same here (these Jews now present themselves in person, not through an advocate) give testimony on the only point about which they are competent to testify. 21. Except it be.—He had not done any evil, and the only possible thing which could be construed into exciting a tumult, was his siding with one party in the council, which was the occasion of a division among them.

22. Felix... having more perfect knowledge of that way.—This verse means that Felix, from his long residence at Caesarea, was too well acquainted with Christianity ("that way") to be deceived by the misrepresentation of the Jews.

23. Let him have liberty.—This language implies that he was not bound.

24. When Felix came.—Felix did not always reside in Caesarea. He sent for Paul, and heard him.—The procurator and his wife were apparently in the first stage of an earnest inquiry which might have led to a conversion.

The Appeal. 25. And as he reasoned of righteousness.—How artful does St. Paul here insinuate himself into the soul of this great sinner, and shake his conscience at the remembrance of his vices; not by denouncing vengeance against him for his lust and injustice, but by placing in the strongest point of light the opposite virtues; showing their reasonableness in themselves, and their rewards at the Day of Judgment. For he reasoned, not of unrighteousness, net of incontinence, and of righteousness and chastity; and, by holding forth a beautiful picture of those necessary virtues, he left it to Felix to form the contrast, and to infer the blackness of his own vices. It was a bold thing for Paul to do; for the aged reprobate before him had his life in his hands, and to irritate his savage temper would be to bring down upon himself certain vengeance.

The Effect of the Appeal. Felix trembled.—Well might such a man be full of fear at the thought, as St. Paul would urge it home, of the judgment after death. Go thy way for this time.—Fear sent away, not the sin, but the preacher. When I have a convenient season.—The great lesson of the verse is not that the "convenient season" never comes, but that, while Christian truth commends itself even to a heathen conscience, the love of money and of sin can deaden its impulses, and drive away its efforts. A frightened conscience does not imply genuine repentance.

Restatement of the claims of the truth allays its fright, and sin keeps on in full sway. PRACTICAL. The resurrection must be either the hope, or the fear, of each one of us. And which? which of the two? a hope, or a fear? for you? for me? Vers. 24, 25. From Paul's discourse we may gather: (1) Paul in his preaching had no respect of persons; (2) he aimed at the conscience of men; (3) that he preferred the serving of Christ and the saving of souls before his own safety; (4) that he was willing to take pains, and run hazards in his work, even when there was little probability of doing good.

Casyle in Luther's Chamber.

A short stair of old worn stone conducts you up. They open a door, you enter a little apartment, less than your best room at Scotsbrig, almost think less than your smallest, a very poor, low room with an old leaded lattice window; to me the most venerable of all rooms I ever entered. Luther's old oak table is there, about three feet square, and a huge fossil bone—vertebra of a mammoth—which served him for footstool. Nothing else now in the room did certainly belong to him; but these did. I kissed his old oak table, looked out of his window—making them open it for me—down the sheer casle wall into deep chasms, over the great ranges of silent woody mountains, and thought to myself, "Here once lived for a time one of God's soldiers. Be honor given him!"

Luther's father and mother, painted by Cranach, are here—excellent old portraits—the father's with a dash of thrift, contentment and worldly wisdom in his old, judicious, pleasant countenance, the mother particularly pious, kind, true and motherly—a noble old peasant woman. There is also Luther's self by the same Cranach; a picture infinitely superior to what your lithograph would give a notion of; a bold, effectual-looking rustic man, with brown eyes and skin; with a dash of peaceable self-confidence and healthy defiance in the look of him. In fact, one is called to forget the engraving in looking at this; and indeed I have since found the engraving is not from this, but from another Cranach, to which also it has no tolerable resemblance. But I must say no more of the Wartburg. We saw the place on the plaster where he threw his inkstand—the plaster is all out and carried off by visitors—saw the outer staircase which is close by the door where he speaks of often hearing the devil make noises. Poor noble Luther! I shall never forget this Wartburg, and am right glad I saw it.—Letter of Carlyle to his Mother.

The Estates of the Russian Emperor.

One may form some idea of the possessions belonging to the Russian Emperor, as property immediately attached to the crown, when we hear that the Altai estates alone cover an area of 40,000,000 desjatins, or over 110,000 square miles, being about three times the size of England and Wales. The Nerchinsk estates, in Eastern Siberia, are estimated at about 18,000,000 desjatins. In the Altai estates are situated the gold and silver mines of Barnaul, Panlov, Smijov, Loktjepp, the copper foundry at Saacum, and the great iron works of Garlov, in the Salagirov, district. The receipts from these enormous estates are in a ridiculous-ly pitiful ratio to their extent. In the year 1882, they amounted to 950,000 roubles, or a little more than £96,000; while for 1883 the revenue was estimated at less than half this sum, or about 400,000 roubles. The rents, etc., gave a surplus over expense of administration of about a million and a half of roubles. On the other hand, the working of the mines showed a deficit of over a million; hence the result just indicated. A partial explanation of this very unsatisfactory state of things is to be found in the situation of the mines, which are generally in places quite destitute of wood; while the smelting works were naturally located in districts where wood abounds, sometimes as much as 600 or 700 kilometres distant from the mines. The cost of transport of raw materials became considerable in this way. By degrees, all the wood available in the neighborhood of the smelting works became used up; and it was necessary to fetch wood from distances of even over 100 kilometres. Formerly, the mines were really penal settlements, worked by convicts, who were partly helped by emigrants whose sons were exempted from military service on the condition of working in the mines. But, since the abolition of serfdom, and this system has been quite altered; and there is now a great deal of free labor on the ordinary conditions.

Nothing to Do.

Coming west on a dining-car on the Fort Wayne & Pennsylvania road, the other day, the passengers were putting in the time waiting for a late breakfast, conversing on all kinds of topics. Two men were in a seat talking, when one said, "Nine o'clock is a later breakfast than I am accustomed to. I always eat breakfast at seven." The other man, a splendid looking young fellow, said, after a yawn, "I never eat breakfast till ten o'clock." The man with whom he was talking said, "You must take it pretty leisurely about getting to business," and then the nice looking young fellow said, "Business! I have no business. I have nothing on earth to do, and never had a thought of doing anything, and never had a care. I have an income." Every body that was within hearing turned and looked at the great strapping fellow who had nothing on earth to do, and he fell away below zero in everybody's estimation. We pitied the fellow from the bottom of our heart. Nothing to do. No ambi-

tion, no nothing, but to get up an appetite for the next meal by drink-bitters, no business to take his mind from his lazy life.—Current.

Where are Your Sons?

What a question that will be for parents when they stand before God in judgment! Some will be able to say, as with radiant face they look into his who sitteth upon the throne: Here are we and the children whom thou has given us. That alone will be joy enough to fill eternity. But will all be able to say that? Where are your sons? I say sons, because they are most exposed in this evil day. Are they cultivating a taste for God's house, or for the follies of the world? Do they believe and read God's Word, or are they being caught up and borne along in the roaring flood of unbelief and sin? Are they learning to pray—rather to profane God's name, to degenerate his day, and to despise his house? Every parent knows just how it is, and whether the example and teaching, and influence of the home, are on the right or wrong side. These are solemn questions. If ever they are to be answered for good, they must be answered now. I beseech you, give them prayerful attention before the gate of eternity open before your advancing step, and close behind you forever.

A Skilful Surgical Operation.

The American Ambassador at Vienna, Mr. Kasson, has lately forwarded to his Government an interesting account of a remarkable surgical operation lately performed by Professor Billroth, of Vienna, which, wonderful to tell, consisted in the removal of a portion of the human stomach, involving the excision of the organ—and, strange to say, the patient recovered—the only successful operation of the kind ever performed. The disease for which this operation was performed was cancer of the stomach, attended with the following symptoms:—The appetite is quite poor. There is a peculiar indescribable distress in the stomach, a feeling that has been described as a faint "oil-grease" sensation; a sticky slime collects about the teeth, especially in the morning, accompanied by an unpleasant taste. Food fails to satisfy this peculiar faint sensation; but, on the contrary, it appears to aggravate the feeling. The eyes are sunken, tinged with yellow; the hands and feet become cold and sticky—a cold perspiration. The sufferers feel tired all the time, and sleep does not seem to give rest. After a time the patient becomes nervous and irritable, generally his mind filled with evil forebodings. When rising suddenly from a recumbent position there is a dizziness, a whirling sensation, and he is obliged to grasp something firm to keep from falling. The bowels costive, the skin dry and hot at times; the blood becoming thick and stagnant, and does not circulate properly. After a time the patient spits up food soon after eating, sometimes in a sour and fermented condition, sometimes greenish to the taste. Ofttimes there is a palpitation of the heart, and the patient fears he may have heart disease. Towards the last the patient is unable to retain any food whatever, as the opening of the intestine becomes closed or nearly so. Although this disease is indeed alarming, sufferers with the above-named symptoms should not feel nervous, for fine hundred and sixty cases out of a thousand have no cancer, but simply dyspepsia, a disease easily removed if treated in a proper manner. The safest and best remedy for the disease is Ayer's Curative Syrup, a vegetable preparation sold by all chemists and medicine vendors throughout the world, and by the proprietors, A. J. White, (Limited), Farringdon-road, London, E.C. This Syrup strikes at the very foundation of the disease, and drives it; root and branch, out of the system. To A. J. White, Regent, Spanish Town, Jamaica, West Indies, Oct. 24, 1882.

Dear Sir,—I write to inform you that I have derived great benefit from "Seigel's Syrup." For some years I have suffered from liver complaint, with its many and varied concomitants, so that my life has been a perpetual misery. Twelve months ago I was induced to try Seigel's Syrup, and although rather sceptical, having tried so many reputed infallible remedies, I determined to give it at least a fair trial. In two or three days I felt considerably better, and now at the end of twelve months (having continued taking it) I am glad to say that I am a different being altogether. It is said of certain pens that they "come as a boon and a blessing to me, and I have no reason to doubt the truthfulness of the statement. I can truly say, however, that Seigel's Syrup has come as a boon and a blessing to me. I have recommended it to several fellow-sufferers from this distressing complaint, and their testimony is quite in accordance with my own. Gratitude for the benefit I have derived from the excellent preparation, prompts me to furnish you with this unsolicited testimonial. I am, dear Sir, Yours ever gratefully, (Signed) Cary B. Berry, Baptist Missionary.

For sale by Geo. E. Frost, Druggist, St. John, N. B., and by A. J. White, Limited, branch office 67 St. James Street, Montreal, P. Q.

It is a good rule to accept only such medicines as have, after long years of trial, proved worthy of confidence. This is a case where other people's experience may be of great service, and it has been the experience of thousands that Ayer's Cherry Pectoral is the best cough medicine ever used.

Report on Mead's Emulsion.

PROVINCIAL AND CITY HOSPITAL, Halifax, April 28th, 1884. Mead's Cream Emulsion has recommended itself at the Hospital as being a very palatable preparation of FOOD LAYERS. It is the only one prescribed here now. M. A. B. STURTE, M. D., Home Surgeon. "Give me a child that is so frequently neglected and which often prove the seed sown for a harvest of Consumption, should have immediate and thorough attention. I am responsible of Phosphorated Emulsion (Linn.) which I have used with success. It will relieve the patient, and preserved in a safe and pure in the most obtainable cases. Always ask for Mead's Emulsion, and be sure you get it."

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Sheriff's Sale.

Will be sold at Public Auction, at Chubb's Corner, Prince William Street, City of Saint John, on Saturday, the Eleventh day of April next, between the hours of Twelve o'clock, noon, and Five o'clock in the afternoon:

All the right, title and interest in Law or in Equity of certain lands and premises in and to all that certain lot, piece and parcel of land, described in a certain deed from Arthur H. Pegan and wife to William McManis, deceased, bearing date the twentieth day of September, 1866, and registered in the office of the Registrar of Deeds of the City and County of Saint John, in Book F, No. 4, of Records, pages 28, 29, as follows:—All that certain piece or parcel of land herebefore conveyed by one John W. Beck and his wife, to George Beal, by deed poll, bearing date the fourth day of April, in the year of our Lord One Thousand Eight Hundred and Forty-six, and therein described as follows, to wit:—That well known piece and parcel of land in the parish of St. James and County of Saint John, in the province of New Brunswick, and being a part of a tract of land purchased by the said John W. Beck of Robert W. Crook-shank, Esquire, and Jane his wife, in the month of November and year 1841; the said tract, piece or parcel of land now sold the said George F. Beal, is situated and bounded as follows to wit:—Beginning at John Hooper's North-east corner, thence by the angle of Eight Hundred and Forty-one, North seventy-eight degrees East, eight chains of four poles each and twenty-five links to a marked stake, thence by the magnet as aforesaid, South twenty degrees East, sixty-five chains or to a marked stake on a new road out, leading to Loch Lomond, thence by the Northern side of the said road eight chains and twenty-five links, more or less, to the Eastern side line of the said John Hooper's lot to a marked stake, thence by the said John Hooper's East side line, five chains, more or less, to the first beginning, bounds, containing by estimation Fifty-three acres, more or less, as will more fully appear by a plan annexed to the said deed; with the buildings and appurtenances thereon, the same having been levied on, under an execution issued out of the King's County Court, William Pugsley, Jr., v. Daniel McManis, Sheriff.

St. John, N. B., 9th January, 1885.

JAMES A. HARDING, Sheriff.

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